The Feast of Firstfruits is an important type of the fact that Jesus was the firstfruits from the dead. [1] It is important that He was raised on the Feast of Firstfruits. However, there were two traditions as to when the Feast of Firstfruits should actually occur. If Christ was crucified on Wednesday 14 Nisan 30 AD, then according to the Jewish custom predominant in that day the Feast of the Firstfruits would have fallen on 16 Nisan or Friday, and Christ was not raised until Sunday. However, there is and was a controversy regarding when the Feast of Unleavened bread should have been held.

The Feast of the Lord, Kevin Howard and Marvin Rosenthal, pp 75-76 Firstfruits was an early spring feast, the third in the Jewish festive cycle. On the Hebrew calendar, it occurred on the 16th day of Nisan, the first biblical month (March or April), only two days after the beginning of Passover season. Scripture did not specify the actual calendar date of First fruits, but merely prescribed its time of observance to be "on the day after the Sabbath" (Leviticus 23:11). This led to various interpretations and considerable debate as to which Sabbath was in view. The Sadducees, and later the Karaite Jews, understood it to refer to the first weekly Sabbath (Saturday) which occurred during the week of Passover season. However. The word Sabbath also designated any holy day on which work was prohibited, no matter on which day of the week it occurred (Leviticus 23:24, 32, 39) the majority opinion, held by the Pharisees, was that the Sabbath in question was Nisan 15, the first day of the Feast of Unleavened bread, that day was to be "a holy convocation"; (Leviticus 23:7) on which no work was performed. This same description was given to the weekly Sabbath (Lev.23:3) and to holy-day Sabbaths held on other days of the week( Lev 23:24-25, 28, 32, 39).
The Saducees held that the Feast of the Firstfruits should properly be held on the day after the regular Sabbath (Saturday). In 30 AD, or any other year according to that interpretation, the Feast of Firstfruits would have fallen on Sunday, which was the day that Christ was the Firstfruits. Below is the passage that led to the disagreement. Particularly notice the sections in bold font.

Leviticus 23:5-15 The LORD's Passover begins at twilight on the fourteenth day of the first month. On the fifteenth day of that month the LORD's Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast. On the first day hold a sacred assembly and do no regular work. For seven days present an offering made to the LORD by fire. And on the seventh day hold a sacred assembly and do no regular work.' The LORD said to Moses, &quot;Speak to the Israelites and say to them: 'When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest. He is to wave the sheaf before the LORD so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath (this was known as the Feast of the Firstfruits)."

On the day you wave the sheaf, you must sacrifice as a burnt offering to the LORD a lamb a year old without defect, together with its grain offering of two-tenths of an ephah of fine flour mixed with oil--an offering made to the LORD by fire, a pleasing aroma--and its drink offering of a quarter of a hin of wine. You must not eat any bread, or roasted or new grain, until the very day you bring this offering to your God. This is to be a lasting ordinance for the generations to come, wherever you live. &quot;'

From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks.

The Pharisees and their followers celebrated the Feast of the Firstfruits in 30 AD on 16 Nisan, calculating that the 1st Day of the Feast of Unleavened Bread was the Sabbath Leviticus was talking about, but since we know that the fulfillment of that Feast occurred on Sunday, 18 Nisan 30 AD which was the day in the Seven day feast that was the day after the weekly Sabbath it would appear that the Saducees were the ones who had correctly interpreted Leviticus. God had the final say.

[1] 1 Corinthians 15:20-23 But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But
each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him.